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Bulletin of the School of Oriental and African Studies, University of London, Vol. 12, No. 3/4, Oriental and African Studies Presented to Lionel David Barnett by His Colleagues, Past and Present. (1948), pp. 668-676.

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Nepalese Buddhist Rituals

By JOHN BROUGH

THE document here edited is one of the large collection of papers presented by B. H. Hodgson to the library of the India Office, being vol. 29, no. 8 (34/3), ff. 48-51. At the top of the first page is written, presumably by Hodgson, "Ethics and Ritual of Buddhism"; but the word "Ethics" here refers simply to the fact that the text is followed (ff. 52-3) by the standard lists of the ten *kuśālas*, the ten *pāramitās*, the four *brahmavihāras*, the thirty-seven *bodhi-pāṅśika-dharmas*, and so forth, the first two lists being given also in the body of the text. The main text gives in outline the chief rites of Buddhism, daily, monthly, and annual ceremonies (forming, so to speak, a Buddhist "Church's Year"), followed by accounts of the thirteen sacraments. It was doubtless written down for Hodgson's own information, but the material is of course much older. Although it is not necessarily complete in all its details—for example, it omits to mention the well-known *ahorātra-vrata* which is frequently referred to in other texts—it nevertheless provides a useful summary of dates and festivals which are constantly mentioned in the literature, and forms an interesting supplement to the information of the *Pāpa-parimocana* on the subject of the regular ceremonies and the sacraments.

The writer of the manuscript, as of many other Sanskrit documents among the Hodgson Papers, was Amṛtānanda, the learned Buddhist *Vajrācārya* who acted as permanent pandit to the British Residency, and who was Hodgson's chief source of information on Nepalese Buddhism. This ascription follows from the fact that the handwriting is the same as that of the document following in the same volume (vol. 29, no. 9, 34/7, ff. 54-93). Now the latter, consisting of scriptural extracts illustrating the theology of Buddhism, was translated into English by Hodgson (*Essays on the Language, Literature, and Religion of Nepāl and Tibet*, pp. 73-88), who states that the extracts were made for him some years previously by "Amrita Nanda Bandya, the most learned Buddhist then, or now, living in that country" (*ibid.*, p. 65). Amṛtānanda has won for himself a certain renown as the author of the four cantos supplementing the *Buddhacarita* of Aśvaghōṣa,¹ and an ascription of the present text, with all its blunders in Sanskrit grammar, to an author capable of composing in elaborate *kāvya*-metres, may at first sight appear incredible. But these cantos are after all not of outstanding merit, nor are they free from error; and Amṛtānanda's capabilities in this direction are further illustrated in the Newari grammar compiled by him,² in which it is made painfully clear that he was of the opinion

¹ Cf. Cowell, *Buddhacarita*, preface, pp. iv ff.

² Hodgson Papers, vol. 82 (28/2). On the title-page: "Grammar of the Nēwār language. Composed for Mr. Hodgson by Amrita Nanda Bandya." It is dated A.D. 1831. The manuscript of the *Buddhacarita* was written in 1830, a date repeated by two of the three known copies (Cowell, *loc. cit.*).

that the second person plural of the present indicative of the Sanskrit verb had the termination *-āva*. There appears also (fol. 14a) an imperative of the future, *bhaviṣyatu*, and *yūyam na bhaviṣyantu*. The instrumental case *piṭṇā* in the present text is no worse than this.

I have given the text as it appears in the manuscript, since the errors do not impede the understanding. It may be noted that the spelling is unusually good for Nepalese writing, the only bad solecism being *kṣedana* for *chedana*. The hand is a very carefully written Nepalese Nāgarī.

dinapraṭi śāstroka-nitya-karma

trikāla-saṃdhyā — prātaḥ-madhyāhna-sāyan-kāla ādan purāṇokta-paṃcāmṛta-vidhinā guru-maṇḍala-vajrasatva-pūjā nyāsa-dhyāna-prāṇāyāma-tryakṣaramaṃtra-japaḥ stotra-pāṭhaḥ. tataḥ triratna-pūjā prāṇāyāma-nyāsa-dhyāna-ṣaḍakṣarimaṃtra-japaḥ dhāraṇī-stotrādikam-pāṭhaḥ, paścāt tamtrokta-paṃcāmṛta-vidhinā cakrasamvara-pūjanam prāṇāyāma-nyāsa-dhyāna-mudrā-lasyā-stuti-ghaṇṭa-vādanam gurūpadeśa-mūla-maṃtra-japaḥ samvara-stotra-pāṭhaḥ, tataḥ caṇḍamahāroṣaṇa-pūjanam daśākṣara-maṃtreṇa japaḥ, śakyam cet caitya-nirmānam piṇḍapātram upadhaukanam. iti prātaḥ-saṃdhyāyām karttavyaḥ — madhyāhna-sāyan-kāle tu triratna-mātra-pūjanam prāṇāyāmādikam ṣaḍakṣarī-maṃtra-japaḥ — trikāle trisaṃdhyā-visarjanānte tilaka-dhāraṇam naivedya-bhojanam, paścāt yathā-śakti dvi-tri bhikṣūṇām bhojayitvā sveṣṭa-devatām arpayitvā svena bhoktavyam bhojanānte hutāsanī dhāraṇī paṭhitavyam — vihāra-sṭha-śākyasiṃha-caitya-dharmadhātuvādikam mārga-sṭha-buddha-pratimādikam prātaḥ-sāyan-kāle darśanam nava-dharmādi-purāṇa-śravaṇam ca — anyac ea ahiṃsādi-daśa-kuśala-dānādi-daśa-pāramitā ācaraṇīyā —

(There follows the usual list of the ten Virtues and the ten Perfections.)

māsapraṭi sāra-karmah (sic)

māsapraṭi śuklāṣṭamyaṃ saṃghamaṇḍala-lokeśvara-pūjā nyāsa-dhyāna-ṣaḍakṣarī-maṃtra-japaḥ, guru-dakṣiṇa-bhikṣu-bhojanam, triyāma-kāle svena paṃcāmṛta-ksīra-bhojanam, puspādi-sarvopacāram śvetamayam, rātrau jāgarānam tad-vrata-māhātmya-śravaṇam, mokṣa-betau. —

māsapraṭi kṛṣṇa-pakṣa-tṛtīyāyām vasumdhara-devi-vratam, dāridra-haraṇa-nimittaye, pita-puspa-pita-vastra-pītānnādi sarvaṃ pītamayam.

māsapraṭi 10, 14, 30 cakrasamvara-pūjā-viśeṣaḥ.

varṣapraṭi karmah

vaiśāṣa-śukla 3 dvāpara-yugādi-triratna-pūjanam, vamdya-yātrā, piṇḍapātrādi-dānam.

śrāvaṇa-māsai kaparyantam lakṣa-caitya-vratā-kurvanam pūjanam, nadyām pravāhanam, śṛṅga-bhedī-vādanam, gaṇa-cakra-bhojanam ca.

śrāvaṇa-śukla 8 dīpaṃkara-tathāgata-pūjanam, vaṃdya-yātrā, piṇḍapātrādi-dānam (esaḥ-māse kṛ. 13 kali-yu. evaṃ-vi).¹

āśvina-śudi 15 svayambhūtpatti-dinam, tad-vratam.

kārttika-śukla 9 satya-yugādi-triratna-pūjanam, piṇḍapātrādi-dānam.

kārttika-śukla 15 svayambhū-pratiṣṭhā-dinam, tad-vratam.

mārgaśira-kṛṣṇa 9 samvarotpatti-dinam, tad-vratam.

māgha-śukla 15 tretā-yugādi triratna-pūjanam, vaṃdya-yātrā, piṇḍapātrādi-dānam.

eteṣu vrata-dineṣu catur-yāme rātri-pūrvam bhojanam śāstroktam rātrau tu preta-bhojana-tulyam iti.

avakāśa-samaye purāṇokta-vidhi dina-māseṣu dvādaśa-tīrthādi-upatīrthayātrā, aṣṭa-vītarāga-yātrā.

viśeṣa-pūjā-samaye prathamam jina-sūryārgham datvā pūjanam, puṣpādi-sarvopacāram raktamayam.

buddha-mārgī-śāstroкта-sāra-kriyā trayodaśa-saṃskāra

1. bāla-darśanam : prathama-dine jāta iti śrūtvā pitu snānam upamātrṇā bālakāṅga-prakṣālanam, taila-mardanam mātur amke samarppanam, janma-patrikā-lekhanam, piṭṛṇā bāla-darśanam.

2. nāḍi-kṣedanam : tṛtīya-dine nāḍi-kṣedanam ārabhya āśaucam patati, tīrthādi-snānam, devārcana-niṣedhaḥ.

3. jāta-śuddhi : ṣaṭ-dine prātar āśaucānam nāpita-hastato nakha-keśa-chedanam, grha-gomaya-lepanam tīrthādi-jala-snānam, paṃcagavya-secanam bālasya sūrya-darśanam, jina-sūryāya dvādaśa-dīpa-dānam, triratna-pūjanam, purohitādiḥhyo dakṣiṇā, sva-jāti-bhojanam.

4. nāma-karaṇa : ekādaśe vā dvādaśe dine kalaśa-pūjādi, buddha-dharma-saṃgha-muni-ānanda-jñāna-padādi nāmadhīyam karttavayam, yathā buddhānanda dharmānanda.

5. niḥkāśanam : māsānte yātrānukūla-dine bālasya mātṛ-piṭṛ-sahita mātā(ma)ha-grhe gamanam, tatrotsāham, sva-jāti-bhojanam, sva-grhe punar āgamanam.

6. karna-vedha : dvitīye vā tṛtīye māse sumuhūrte mātula-hastato vā nāpita-hastato vā svarṇa-sūcyā maṃtra-śuddhayā karnau vedhanīyau, śakyam cet sva-kuṭumba-bhojanam, no cet mātula-nāpita-mātra-bhojanīyaḥ.

7. anna-prāśana : ṣaṣṭhāṣṭame māse śubha-dine triratna-pūjādikam kṛtvā kṣīrānna-kimcit devatām arpayitvā gotra-jyeṣṭha-karataḥ bālaka-mukhe lehanam, sva-kuṭumbādi-sva-jāti-gaṇa-bhojanam.

8. cūdā-karaṇam : janmataḥ tṛtīye paṃcame saptame viśama-varṣe mātulo vā sthavira-hastataḥ cūdā-karaṇam cūdā-chedam ca, prāk māsaiḥ tīrthādi-snānam triratna-pūjanam vihāra-stha-sthavirādi-nimaṃtraṇam bhojanam.

9. vidyārambha : paṃcame varṣe akṣarādi-vidyādhyayanam, taṇḍula-pūgi-phalāni kimcit dravyam gurubhyo nivedanam.

¹ The words in parentheses are a later addition (though by the same hand) in rather smaller writing.

10. mekhalā-bandha : putram cet daśame varṣe sudine ādau sūryārgham kalaśa-pūjā triratna-pūjā, tataḥ mekhalā-bandhanam, bhāṣā kayatā-bandha, sva-jāti-bhojanam, putrī cet pañcāme saptame varṣe mekhalā-bandha, bhāṣā phari-yā lāunā, bilva-vivāham ca.

11. vivāhaḥ gṛhastha-saṃskāram ca : caturdaśe ṣoḍaśe vā same varṣe ādau sva-samāna-kule kanyānveṣaṇam, upaneṭṭ-, bhāṣā wakila-, hastataḥ paṇa-śulka- (ms. śukla) daśa-pūgi-phala yathā-śakti kiṃcit dravyam kanyā-grhe preṣaṇam, vivāha-dināt prāk caturtha-divase kaṃkaṇa-bandhanam. — vivāha-dine vādyādi puraskṛtya para-janaiḥ saha kanyā-grhe gaṃtavayam pāṇi-grahaṇam, tatra kanyāyāḥ mātṛ-pitr̥bhyām kanyā-dānam, jāmātreṇa pāṇi-grahaṇam, kanyā-dolikām ārohayitvā sva-grhe pratyāgamanam sva-jāty-ādi-bhojanam, tad-ante, gṛhastha-saṃskārah, vivāhitā saha vilasanam mātṛ-pitr̥-sevanam rāja-sevādi ṣaṭtriṃśat vyāpārāḥ vittopārjanam.

12. dīkṣā : vivāhānte sadguru-sevanam sumuhūrtte rātrau maṃtra-śravaṇam, tad-vidhi vistara-bhayān na likhyate.

13. mṛtyu-saṃskārah : maraṇa-samaye adhomūkhāvāniya aparimitā-dhāraṇy-ādi śrāvaṇiyāḥ godānam bhūmi-dānam sveṣṭa-devatā-smaraṇam. — prāṇam gate prāṇa-nirgata-dvārato durgati-sugati-vicāraṇam, purohita-hastataḥ pañcagavya-secanam pañcāmṛta-lepanam śīrasi kaṇḍe mālā-dhāraṇam, snāpanam vibhūti-lepanam, pañca-pradīpa-pātra-jvalanam, ity anantaram mañcopariśthāpya, śmaśāne samācaraṇiyam tataḥ dahanam, tataḥ putrādibhiḥ bhasma-puṃjam nadyām pravāhanam, śeṣāsthi jalaiḥ saṃśodhya gṛham ānayet, aṣṭame dine asthi-saṃskārah sa tu bahu-prakārah tīrtha-pravāhanam bhūmi-khananam vāyu-saṃskārah ākāśa-saṃskārah agni-saṃskārah pratimā-saṃskārah pustaka-saṃskārah mālā-saṃskārah mudrā-saṃskārah. — daśame ekādaśe dine śuddhiḥ. — vidhi-karmaṇi bhedo nāsti yat kiṃcit bhedo 'sti. — māse ṣaṭmāse varṣe pitṛ-nimitta-bhojanam.

TRANSLATION

Regular daily rites prescribed in the scriptures

The *sandhyā*-ceremonies of the three times : at morning, noon, and evening, first comes the worship of Vajrasattva by means of the *guru-maṇḍala*, according to the prescription of the five immortal substances ¹ as stated in the ancient scriptures ; then the muttering of the three-syllable *mantra*, ² to the accompaniment of ceremonial touching of the various parts of the body, meditation, and restraining the breath, followed by the recital of a hymn of praise. Next, the worship of the Three Jewels, and the muttering of the six-syllable *mantra*, ³ to the accompaniment of restraining the breath, ceremonial touching of the body, and meditation, followed by the recital of a *dhāraṇī* and a hymn of praise. Thereafter, the worship of Cakra-saṃvara, according to the prescription of the five lustful things ⁴ as stated in the Tantras, and the ringing of the bell, with

¹ Milk, curds, butter, honey, and sugar.

² *om manipadme hūṃ.*

³ *a, u, m > om.*

⁴ The well-known five M's of the Tantras.

praise of the dancing-girl (?), and restraint of the breath, ritual touching of the body, meditation, and ritual postures, then the muttering of the prime mantra as taught by one's spiritual teacher, and the recital of a hymn of praise to Saṃvara. Thereafter, the worship of Canda-mahāroṣaṇa, and the muttering of the ten-syllable *mantra*. If possible, there follows the construction of a (model) *caitya*, and the respectful offering of a begging-bowl. One should perform these acts at the morning *sandhyā*. But at noon and evening there is only the worship of the Three Jewels, the restraining of the breath and so forth, and the muttering of the six-syllable *mantra*. At all three times, at the conclusion of the *sandhyā*-ceremony comes the assumption of the *tilaka*-mark (on the forehead) and the eating of ritual food. Afterwards, according to individual ability, one should give a meal to two or three *bhikṣus*, make an offering to one's own chosen deity, and then eat one's own meal; and at the end of the meal, the Fire-*dhāraṇī* should be recited. In the morning and the evening, one also looks upon the *caitya* of Śākyasiṃha, sacred relics, and so forth, situated in a monastery, or on an image of the Buddha, or such like, situated by the roadside,¹ and listens to the ancient scriptures, such as the Nine Dharmas. Further, the ten Virtues, namely non-violence and the rest, and the ten Perfections, liberality and the rest, are to be observed.

The essential monthly rites

Every month, on the eighth day of the bright fortnight, there is the worship of the Lord of the World (Amoghapāśa) in the *saṅgha-maṇḍala*, with the muttering of the six-syllable *mantra* accompanied by ritual touching of the parts of the body, and meditation. An honorarium is given to one's spiritual teacher, and a meal to monks. At the time of the third watch the performer of the rite takes his own meal, of the five immortal substances, or of milk alone. The flowers and all the other accessories of the rite are white. At night the performer remains awake, and listens to the tales in praise of this observance, for the sake of salvation.²

Every month, on the third day of the dark fortnight, there is the observance of the goddess Vasumdhārā, for the sake of removing poverty. Everything is yellow: yellow flowers, yellow clothes, yellow food, and so forth.³

¹ That is, according as the performer of the rite resides in a monastery or in the world outside.

² This is the famous *Aṣṭamī-vrata*, in honour of Amoghapāśa Lokeśvara, which is the lineal descendant of the old *Upośadha* ceremony. The text referred to is the *Aṣṭamī-vrata-māhātmya*, which is extant in a Newari version, and consists mainly of well-known tales of the *avadāna* type pressed into service in order to illustrate the merits of the observance (Camb. Univ. Lib., Add. 1366). The rite should first be performed in the month Kārttika, and repeated monthly thereafter. For a detailed account of the ritual, see Wilson, *Asiatic Researches*, xvi, 472.

³ The special *māhātmya* of the *Vasumdhārā-vrata* is the *Āsvaghoṣa-nandimukhāvadāna* (Camb. Univ. Lib., Add. 1357, 1486, 1533; Royal Asiatic Society, Hodgson MSS., 14). The *Sucandrāvadāna* (Rājendralāl Mitra, *Sanskrit Buddhist Literature of Nepal*, p. 232) is told in order to praise the *Vasumdhārā-vrata*; but the same story occurs also in the *Aṣṭamī-vrata-māhātmya* to illustrate the other rite.

Every month, on the 10th, 14th, and 30th there is the especial worship of Cakrasamvara.

Yearly rites ¹

On the third day of the bright fortnight of Vaiśākha, there is the worship of the Three Jewels of the *Dvāpara-yuga*. There is a procession of the priesthood, and gifts of begging-bowls and so forth.

One day before the end of the month Śrāvana, there is the worship consisting of the performance of the *lakṣa-caitya* rite, the consignment of the model *caityas* to the river, the sounding of the "horn-drum", and the giving of a meal to one's caste-fellows.²

On the eighth day of the bright fortnight of Śrāvana, there is the worship of the Tathāgata Dipankara, a procession of the priesthood, and gifts of begging-bowls and so forth. (On the thirteenth day of the dark fortnight of this month [there is the worship of the Three Jewels of] the *Kali-yuga*, as above.)

The fifteenth day of the bright fortnight of Āśvina is the anniversary of the appearance of Svayambhū,³ and the appropriate observance is held on that day.

On the ninth day of the bright fortnight of Kārttika, there is the worship of the Three Jewels of the *Satya-yuga*, and gifts of begging-bowls and so forth.

The fifteenth day of the bright fortnight of Kārttika is the anniversary of the setting up of Svayambhū (i.e. of the Svayambhū-caitya), and the appropriate observance is held on that day.

The ninth day of the dark fortnight of Mārgaśīrṣa is the anniversary of the appearance of Saṃvara, and the appropriate observance is held on that day.

On the fifteenth day of the bright fortnight of Māgha, there is the worship of the Three Jewels of the Tretā-yuga. There is a procession of the priesthood, and gifts of begging-bowls and so forth.

On these observance days, the meal is taken in the fourth watch,⁴ before night, it being stated in the scriptures that to eat at night is equivalent to feeding the ghosts of the departed.

In the intervening periods,⁵ on various days and months according to the prescription of the ancient scriptures, there are processions to the twelve

¹ See Wright, *History of Nepal* (Introductory Sketch), pp. 34 ff., where a rather different list is given, including also a number of non-Buddhist rites.

² For a somewhat garbled account of the *lakṣa-caitya* rite, see R. Mitra, op. cit., p. 229. The *śṛṅgabherī*, it seems, is a gilded buffalo-horn, with a deep drum-like note.

³ The name *svayambhū*, besides being an appellation of the deity ("Self-produced"), is also regularly applied to spontaneous natural phenomena such as hot vapours and geysers (cf. Stein, *Rājataranginī*, transl., i, 34, and note). The famous Svayambhū-caitya of Nepal seems to have been built over an eruption of this sort, the *svayambhū* in question being frequently referred to as *jyotirūpa*. For its earlier mythical history, see the *Svayambhū-purāṇa*, and the *Vaṃśāvalī* (Wright's *History of Nepal*).

⁴ *Yāma* in the sense of a division of the day occurs also in the *Buddhacarita* supplement, xv, 103.

⁵ Or, "at appropriate times" (?).

sacred bathing-places and the subsidiary sacred bathing-places, and processions in honour of the eight passionless saints.¹

On each particular occasion of worship, the worship is performed after first presenting an *argha*-offering to the Victorious Sun, and the flowers and all the other accessories of the rite are red.

*The essential ceremonies of the Buddhists as stated in the scriptures, namely the thirteen sacraments*²

1. The viewing of the child. On the first day, as soon as he hears that the child has been born, the father bathes, the nurse washes the child's body, rubs it with sesamum oil, and places it in the mother's lap; the birth-horoscope is written, and the father ceremonially views the child.

2. The cutting of the navel-cord. On the third day, the impurity connected with the cutting of the navel-cord comes to an end, and (the relatives) bathe in holy water. (During the period of the impurity) worship of the gods is forbidden.

3. Birth-purification. On the sixth day, those affected by the impurity have their nails and hair cut at the hands of the barber. The house is smeared with cow-dung, and they bathe in holy water, sprinkle the *pañcagavya*, and show the child the sun. There is a gift of twelve lamps to the Victorious Sun, worship of the Three Jewels, an honorarium to the family priest and other clergy, and a meal is given to the caste-brethren.

4. The name-giving. On the eleventh or twelfth day there is the Jar-worship and so forth, and a name should be bestowed containing the words *Buddha*-, *Dharma*-, or *Sangha*- (as the first part), and *-muni*, *-ānanda*, or *-jñāna* (as the second): for example, *Buddhānanda*, *Dharmānanda*.

5. The going forth from the house. At the end of a month, on a day suitable for a religious procession, the child in the company of its father and mother goes to the house of its maternal grandfather. A festival is celebrated there, one's caste-fellows are entertained to dinner, and the party return to their own home.

6. The ear-piercing. In the second or third month, at an auspicious moment, the ears are to be pierced with a golden needle which has been made pure by means of a *mantra*, at the hands either of a maternal uncle or of the barber. If possible, the family are given a meal, but if this is not possible, only the uncle, or the barber, as the case may be, is to be fed.

7. The feeding (with solid food). In the sixth or eighth month, on an auspicious day, the Three Jewels are worshipped, and such like; and after some portion of milky food has been first offered to a deity, the child is given a taste of it in its mouth, from the hands of the senior member of the clan; and the family and the caste-brethren are given a meal.

¹ For the *tīrthas* and the eight *vīṭarāgas* and their shrines, see the *Svayambhū-purāṇa* (R. Mitra, op. cit., pp. 253-4).

² For these, see the *Pāpa-parimocana*.

8. The tonsure. In the third, fifth, or seventh year—at all events, an odd number of years—at the hands of a maternal uncle or an elder, the top-knot is formed (by shaving the rest of the head), and then is cut short. Before a month has passed, one must bathe in holy water, worship the Three Jewels, and invite to dinner elders resident in a monastery, and other persons.

9. The commencement of learning. In the fifth year comes the study of the alphabet and other similar branches of knowledge, and the teachers are offered something in the way of rice or betel-nuts.

10. The tying of the girdle. If it is a son, in the tenth year, on an auspicious day, first of all an *argha*-offering is made to the sun, followed by the Jar-worship and the worship of the Three Jewels, and thereafter is performed the girdle-tying—in the vernacular, *kayatā-bandha*—and the caste-brethren are given a meal. If it is a daughter, the girdle-tying—in the vernacular, *phari-yā lāinā*—comes in the fifth or seventh year, and the marriage to a *bilva*-fruit.¹

11. Marriage, and the householder's sacrament. In the fourteenth or sixteenth year—at all events, an even number of years—first of all, a girl is to be sought in a family of equal social status, and ten betel-nuts, or something of the sort, according to individual capacity, are sent as the bride-price to the girl's home by the hand of a go-between—in the vernacular, *wakīl*; and on the fourth day before the wedding-day the bracelet is tied on. On the wedding-day, the bridegroom must go to the bride's house in the company of persons who are not his own relatives, preceded by musical instruments; and the wedding-ceremony of taking the bride by the hand takes place there. There the girl is given away by her father and mother, and the son-in-law takes her hand, and having lifted her on to the bridal litter, returns with her to his own home. A feast is given to the caste-brethren and others, and at the conclusion of this the bridegroom is formally consecrated as a householder. He disports himself with his wedded wife, serves his parents, pays his service to the king, and so forth, and earns his livelihood by one of the thirty-six standard occupations.

12. Consecration.² At the end of the marriage ceremony he pays his respects to a good spiritual teacher, and at an auspicious moment, at night-time, he hears from him the initiatory *mantra*. But from fear of prolixity, the manner of performance of this ceremony is not here written down.³

13. The funeral sacrament. At the time of death (the dying man) is to be placed face downwards, and the *Aparimitā-dhāraṇī* and other texts are to be recited. Gifts of cattle and land are made, and one thinks on one's chosen deity. When the breath has departed, the dead man's prospects of hell or

¹ Cf. Wright, *History of Nepal*, p. 33. As a result of this fictitious marriage, a Newar woman is never a widow.

² This seems to be simply a repetition of the *grastha-saṃskāra* already mentioned in the preceding section.

³ As this is the *mantra* of Tantric initiation, the writer's reticence is presumably due not to fear of prolixity, but to fear of disclosure to foreign eyes of esoteric "mysteries".

heaven are investigated, according to the door by which the breath has gone forth. The body is sprinkled with the *pañcagavya* by the hand of the family priest, and smeared with the five immortal substances, and a wreath is placed on the head or neck.¹ The body is then bathed, and smeared with ashes of cow-dung, and five lamps are lit. Immediately thereafter the body is placed on the bier, and the company go forth in procession to the cemetery, where the cremation takes place. Thereafter, the heap of ashes is consigned to a river by the sons and other relatives. One should then purify the remaining bones with water, and bring them to the house. On the eighth day comes the sacrament of the bones. It takes, however, many forms, as, for example, allowing them to float away at a sacred bathing-place, or burying them in the ground ; or else there is the sacrament by wind, ether, fire, an image, a book, a garland, or a seal. Purification is on the tenth or eleventh day. There is no difference in (the purport of) the rite, whatever difference there may be (in actual performance). At intervals of a month, then six months, then yearly, food is offered for the sake of one's deceased ancestors.

¹ Taking *kaṇḍa* to be a mere slip of the pen for *kaṇṭhe*.
